

On Secondary Suffixes in Kāçmīrī.—By G. A. GRIERSON, C.I.E.

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The following account of Secondary Suffixes in Kāçmīrī is based on the fourth part of Īçvara-kaula's *Kaçmīra-çabdāmṛta*. Some of the so-called suffixes are evidently merely nouns in composition, but I have thought it best to retain them.

The following suffixes express **Relationship**.

1. पूतु *pūt^u* (iv. 1).¹ This Suffix (the Skr. पोतः *pōtaḥ*) added to a noun in the form of the instrumental singular case (the न् *n* of the first declension being dropped), signifies son, *e.g.*,—

दर् *dar*, (instr. दरन् *daran*) a certain caste, दर-पूतु *dar^a-pūt^u*, the son of a man of that caste.

कौल् *kaul*, a certain caste, कौल-पूतु *kaul^a-pūt^u*, the son of a man of that caste.

त्युक् *tyuk^u* (instr. तिक् *tikⁱ*), a certain caste, तिक्-पूतु *tikⁱ-pūt^u*, the son of a man of that caste.

काव् *kāv*, a crow, काव-पूतु *kāv^a-pūt^u*, a young crow.

कट् *kat*, a ram, कट-पूतु *kat^a-pūt^u*, a young ram.

Apparently irregular are,—

म्याँ-पूतु *myā̃-pūt^u*, a young ram; ककर-पूतु *kōkar-pūt^u* a chicken;

कोतर-पूतु *kōtar-pūt^u* a young pigeon; and पचिन्-पूतु *pachin-pūt^u*, a young bird.

This Suffix can only be used with generic terms, such as the above. It cannot be used with proper names (iv. 2).

NOTE.—The word चूर-पूतु *tsūr^a-pūt^u*, either means the son of a thief (चूर *tsūr*), or may be applied to children as a term of endearment (iv. 3).

¹ References here and elsewhere to the *Kaçmīra-çabdāmṛta*.

When the Suffix is added to the word मिञ् *miñ*, a kiss, मिञ्-पूतु *miñë-püt^u*, or म्वञ्-पूतु *möñë-püt^u*, means simply a kiss (iv. 4).

2. कट् *käth*. This word also means son, but is rarely used, except in abuse, or anger (iv. 5), *e.g.*,—

चूर-कट् *tsūr^a-käth*, son of a thief.

गान-कट् *gān^a-käth*, son of a pimp.

पोग-कट् *pōg^a-käth*, son of destruction.

वाज्ज-कट् *wāz^a-käth*, son of a cook.

रास-कट् *rās^a-käth*, son of adultery.

क्व-कट् *kō-käth*, (कुपुत्रः) a bad son.

We also, however, find स्व-कट् *sō-käth*, a good son (सुपुत्रः) and स्वख-कट् *sōkh^a-käth*, a son of happiness (सुखपुत्रः).

3. कटु *kaṭ^u*. This Suffix, on the contrary is used as a term of praise, with words signifying castes or professions (iv. 6), *e.g.*,—

बट-कटु *baṭ^a-kaṭ^u*, a real son of a brāhman (*i.e.*, a good brāhman).

So दर-कटु *dar^a-kaṭ^u*, कौल-कटु *kaul^a-kaṭ^u*.

छान-कटु *chān^a-kaṭ^u*, a real son of a carpenter, a good carpenter.

Apparently irregular in not having a final ^a for the first member, are words like,—

खनर्-कटु *sōn^ar-kaṭ^u*, a real son of a gold-smith, a good gold-smith.

मनर्-कटु *man^ar-kaṭ^u*, a real son of a shell-worker, a good shell-worker, *cf.* No. 38.

We find also (from मूष *mūṣ*, a buffalo, *ante*, p. 63), मैष-कटु *maīṣ^a-kaṭ^u*, a buffalo-calf.

4. तुर् *tur^u*, fem. त्र् *tr^a*. This Suffix is associated with the relationship of first-cousin (iv. 8, 9, 10). Thus,—

घफतुर् बोयु *pōphatur^u bōy^u*, the son of a paternal aunt (*lit.*, brother by a paternal aunt).

मासतुर् बोयु *māsatur^u bōy^u*, the son of a maternal aunt.

मामतुर् बोयु *māmatur^u bōy^u*, the son of a maternal uncle.

घफत्र् व्यञ्ज *pōphat^ar bēñë*, the daughter of a paternal aunt.

मासत्र् व्यञ्ज *māsat^{ar} bēñě*, the daughter of a maternal aunt.

मामत्र् व्यञ्ज *māmat^{ar} bēñě*, the daughter of a maternal uncle.

Irregular is पितुर् बोय *pitur^u bōy^u* (fem. पित्त्र् व्यञ्ज *pit^{ar} bēñě*), the son (daughter) of a paternal uncle.

So also we have षफत्र् बायि काकञ्ज *pōphat^{ar} bāyⁱ kākañ*, the wife of the son of a paternal aunt.

Similarly for the other wives, मासत्र् बायि काकञ्ज *māsat^{ar} bāyⁱ kākañ*; मामत्र् बायि काकञ्ज *māmat^{ar} bāyⁱ kākañ*, and पितुर् बायि काकञ्ज *pit^{ar} bāyⁱ kākañ*.

5. थ् *th^{ar}*, fem. ज्ञ *z^a* indicates, with a change in the termination of the root-word, the relationship of nephew (iv. 11, 12, 13). Thus,—

बावथ् *bābath^{ar}*, brother's son (बोयु *bōy^u*, a brother).

बावज्ञ *bāw^{az^a}*, brother's daughter.

ब्यनथ् *byanath^{ar}*, sister's son (व्यञ्ज *bēñě* a sister).

ब्यनज्ञ *byan^{az^a}*, sister's daughter.

द्यारथ् *dyārath^{ar}*, son of a husband's brother, (द्रियु *dryuy^u*, a husband's brother).

द्यारज्ञ *dyāraz^a*, the daughter of a husband's brother.

The following Suffixes form **adjectives of possession.**

6. अल् *al*, fem. अल् *al*. This Suffix is restricted to natural possessions, *i.e.*, when a thing or quality is spoken of as not only accompanying an object, but as actually forming part of it (iv. 15–19), cf. No. 9. When added to verbal nouns, they must be in the feminine form, see p. 210.

As usual, the noun to which the suffix is added takes the form of the instrumental singular, but before अ *a*, इ *i* becomes य् *y*, and अ *a*, for अन् *an*, is dropped. Thus,—

FROM.	WE HAVE.
दारु <i>dār^u</i> , a beard.	दार्यल् <i>dāryal</i> , fem. दार्यल् <i>dāryal</i> , bearded.
गाँक् <i>gōtsh</i> , a moustache.	गाँक्कल् <i>gōtshal</i> , moustached.
डक् <i>ḍakh</i> , a hair-curl.	डक्कल् <i>ḍakhal</i> , curly-headed.
बब् <i>bab</i> , bosom.	बबल् <i>babal</i> , bosomed.
कोक् <i>kōch</i> , belly.	कोक्कल् <i>kōchal</i> , bellied.

ह्यङ् <i>hyang</i> , a horn.	ह्यङ्गल् <i>hyangal</i> ,	horned.
ठूक् <i>thūkh</i> , blow of a horn.	ठूकल् <i>thūkal</i> ,	striking with the horn.
ठल् <i>thöl</i> , blow of a horn.	ठलल् <i>thölal</i> ,	striking with the horn.
चफ् <i>tsäph</i> , a bite.	चपल् <i>tsapal</i> ,	biting.
फग् <i>phaç</i> , brightness, cleanness.	फगल् <i>phaçal</i> ,	well-dressed.
ग्यञ् <i>gěñ</i> , a wrinkle.	ग्यञ्जल् <i>gěñal</i> ,	wrinkled.
स्यस् <i>syas</i> , a wart.	स्यसल् <i>syasal</i> ,	warted.
घण्ड् <i>pönd</i> , a sneeze.	घण्डल् <i>pöndal</i> ,	one who sneezes.
मद्ययच <i>machëtc̄c̄</i> , moles.	मद्ययचल् <i>machëtc̄cal</i> ,	covered with moles.
चास् <i>tsās</i> , a cough.	चासल् <i>tsāsal</i> ,	one who has a cough.
चूट् <i>tsūt</i> , crepitus ventris.	चूटल् <i>tsūtal</i> ,	one who breaks wind.

So also we have,—

हाक् <i>hātsh</i> , an accusation (fem.).	हाजल् <i>hātsal</i> ,	one who brings an accusation (not an accused person).
ज्यव् <i>zyav</i> , a tongue.	ज्यवल्ल् <i>zyaval</i> ,	a calumniator. The

word does not mean possessing a tongue, which is ज्यविसस्तु *zëvisast̄*^u, or ज्यविवोल्लु *zëviwōl̄*^u, (No. 9).

When this suffix is added to the words ब्यञ् *běñě*, a sister, and कूरु *kūr̄*^u, a daughter, the compound implies incestuous sexual connexion, thus, ब्यञ्जल् *běñěl*, कोर्यल् *kōryal*. To convey the idea of possessing a sister or a daughter we must say ब्यञ्जवोल्लु *běñěwōl̄*^u, कोर्यवोल्लु *kōrēwōl̄*^u, (No. 9).

The word दारु *dār̄*^u, a beard, optionally takes the suffix याल् *yāl* thus दार्यल् *dāryal*, or दारियाल् *dār̄iyāl*, bearded (iv. 19).

The word यड् *yad*, a belly, becomes यडल् *yadal*, having a large belly, pot-bellied (iv. 30). On the other hand यडल् *yad̄al*, means 'gluttonous' (iv. 31). So from हर *har*, a quarrel, we have हरल् *haral*,

quarrelsome (iv. 32), and from जत् *jat*, hair, जत्ल् *jats^{al}*, very hairy (iv. 33).

7. लद् *lad*, fem. लद् *lad*. This suffix is sometimes used instead of अल् *al*, but usually in a bad sense (iv. 20, 21). Thus,—

फक् <i>phak</i> , a stink.	फकलद् <i>phakalad</i> fem.	फकलद् <i>phakalad</i> stinking.
कुक् <i>tshök</i> , slyness.	कुकलद् <i>tshök^{al}alad</i> ,	sly.
कुक् <i>chök</i> , a sore.	कुकलद् <i>chök^{al}alad</i> ,	full of sores.
बक् <i>bak</i> , a cry.	बकलद् <i>bak^{al}alad</i> ,	prating.
दख् <i>dök^h</i> , pain.	दखलद् <i>dök^halad</i> ,	pained.
द्राग् <i>dräg</i> , a famine.	द्रागलद् <i>dräg^{al}alad</i> ,	afflicted with famine.

This termination cannot be substituted for अल् *al* in every case. For instance we cannot say गौकलद् *gō^{tsh}alad*, डखलद् *ḍak^halad*, or बबलद् *babalad*. But with some words both अल् *al* and लद् *lad* can be used. Thus besides ग्यञ्जल् *gēñal*, we can have ग्यञ्जलद् *gēñalad*, wrinkled; besides स्यसल् *syasal*, स्यसलद् *syasalad*, warted; and besides चासल् *tsāsal*, चासिलद् *tsāsilad* (*sic*). When the word फग् *phaç* means eccentricity, it takes the termination लद् thus फगलद् *phaçalad*, mad, eccentric. When it means brightness, it takes the termination अल् thus फगल् *phaçal*.

8. योर् *yōr^u*, fem. यार्ह् *yār^ū*. This suffix occurs in the following words. It is added as usual to the instrumental in the first two cases. In the last it is irregular (iv. 22, 23):—

पञ्ज् <i>paç^u</i> , truth.	पञ्जियोर् <i>paçⁱyōr^u</i> ,	fem. पञ्जियार्ह् <i>paçⁱyār^ū</i> ,
		truthful.
अपञ्ज् <i>apaç^u</i> , untruth.	अपञ्जियोर् <i>apaçⁱyōr^u</i> ,	fem. अपञ्जियार्ह् <i>apaçⁱyār^ū</i> ,
		untruthful.
मञ्जिम् <i>mañzyum^u</i> ,	मञ्जिसुयोर् <i>mañzyum^uyōr^u</i> ,	a go between, a medium.

The last word is really a compound substantive and its fem. is मञ्जिसुयार्ह् *mañzim^ūyār^{ēñ}*.

9. वोलु *wōl^a*, fem. वाञ्ज् *wājēñ*; a suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of it (iv. 24). (Cf. No. 6).

As elsewhere, the suffix is added to the instrumental singular. Thus,—

द्यार् <i>dyār</i> , (masc.) wealth.	द्यारवोलु <i>dyārawōl^u</i> fem.	द्यारवाञ्ज् <i>dyārawājēñ</i> ,	wealthy.
लरु <i>lar^u</i> , (fem.) a house.	लरिवोलु <i>lariwōl^u</i> ,	लरिवाञ्ज् <i>lariwājēñ</i> ,	possessing a house.
शाय् <i>çāy</i> , (fem.) a place.	शायिवोलु <i>çāyiwōl^u</i> ,	शायिवाञ्ज् <i>çāyiwājēñ</i> ,	possessing a place.
कुरु <i>kūr^u</i> , a daughter.	कोरिवोलु <i>kōriwōl^u</i> ,	कोरिवाञ्ज् <i>kōriwājēñ</i> ,	possessing a daughter.
न्यचिवु <i>nēciv^u</i> , a son.	न्यचिविवोलु <i>nēcivⁱwōl^u</i> ,	न्यचिवाञ्ज् <i>nēcivⁱwā-</i> <i>jēñ</i> ,	possessing a son.

But,—

गुपन् <i>gupun</i> , a quadruped.	गुपन्वोलु <i>gupanwōl^u</i> ,	possessing herds.
गर <i>gar^a</i> , a house.	{ गर्वोलु <i>garwōl^u</i> ,	the master of a house.
	{ गरवोलु <i>garawōl^u</i> ,	possessing a house.

10. ग्राख् *grākh*, fem. प्राकञ् *grakañ*. This may be used instead of वोलु *wōl^u* in the same sense (iv. 24). Thus,—

लरु *lar^u*, a house, लरिग्राख् *larigrākh*, fem. लरिग्राकञ् *larigrākañ*, possessing a house, and so on.

11. हतु *hat^u*, fem. हत्तु *hats^u*. This suffix denotes inconvenience experienced by the mind or feeling, but not by the corporeal body (iv. 25). The usual rule is followed in adding the suffix. Thus,—

न्यंदर् *nyand^ar* (fem.), sleep, न्यंदरिहतु *nyand^arihat^u*, fem. न्यंदरिहत्तु *nyand^arihats^u*, afflicted with sleep.

त्रेष् *trēṣ* (masc.) thirst.

त्रेषहतु *trēṣahat^u*, thirsty.

बुक्क *bōck^a*, hunger.

बुक्कहतु *bōckahat^u*, hungry.

क्रुद् *krūd*, anger.

क्रुदहतु *krūdahat^u*, angry.

गुम *guma*, sweat.

गुमहतु *gumahat^u*, sweaty.

ताफ् <i>tāph</i> , sunshine.	तापहत् <i>tāpahat^u</i> , feeling the sunshine.
तूर् <i>tūr</i> , cold.	तूरिहत् <i>tūrihat^u</i> , feeling cold.
आर् <i>ār</i> , pity.	आरहत् <i>ārahat^u</i> , pitiful.

In the two following the adjectives formed do not necessarily refer to mind or feeling,—

लव *law^a*, dew. लवहत् *lawahat^u*, dewy.

ताव् *tāw*, warmth. तावहत् *tāwahat^u*, warm.

E.g., तावहच्च बुतराथ् *tāwahats^ū butarāth*, warm ground.

12. व्यत् *vyat^u*, fem. व्यत्स^ū *vyats^ū*. This suffix is added in the case of the words मंदक् *mandach^a*, shame; मोद् *mōd^a*, respect; मान *mān^a*, honour, in the same meaning as वोलु *wōl^u* (iv. 26). Thus,—

मंदक्यत् *mandachavyat^u*, fem. मंदक्यच्च *mandachavyats^ū*, ashamed.

मोदक्यत् *mōdavyat^u*, fem. मोदक्यच्च *mōdavyats^ū*, respected.

मानक्यत् *mānavyat^u*, fem. मानक्यच्च *mānavyats^ū*, honoured.

So also,—

बर्साक्यत् *barsāvyat^u*, fem. बर्साक्यच्च *barsāvyats^ū*, wealthy.

13. आन् *ān*, fem. आन् *ān*, added to the words दंद् *dand*, a tooth, and नस् *nast*, a nose, in a bad sense (iv. 28).

Thus, दंदान् *dandān*, fem. दंदान् *dandān*, having an ugly tooth.

नस्तान् *nastān*, having an ugly nose.

14. ज् ^u, fem. ज् ^ū. This is used with the same words in the same meaning (iv. 29).

नस्तु *nast^u*, fem. नस्तु *nast^ū*.

दंदु *dand^u*, fem. दंदु *dand^ū*.

15. ऊर् *ūr^u*, fem. ऊर् *ūr^ū*, a variant of the preceding (iv. 29).

नस्तूर् *nastūr^u*, fem. नस्तूर् *nastūr^ū*.

दंदूर् *dandūr^u*, fem. दंदूर् *dandūr^ū*.

16. अट् *aṭ*, fem. अट् *aṭ*, added to वैस् *waīs*, age, gives वैसट् *waīsṭ*, meaning 'very old.' Added to र्ष् *rṣ*, malice, we have र्षट् *rṣṭ*, malicious (iv. 34, 35).

17. इट् *it*, fem. इट् *it*, is used as follows (iv. 36–38).

From अचि *achī*, the eye.

अचिट् *achīt*, fem. अचिट् *achīt*, having the evil eye.

रूप *rūp*, beauty.

रूपिट् *rūpit*, very beautiful.

लूब् *lūb*, desire.

लूबिट् *lūbit*, covetous.

ज्यव् *zyav*, tongue.

ज्यविट् *zēvit*, a calumniator.

18. जट् *ūth*, fem. जट् *ūth*, as in ल्यख् *lyākh* (fem.) abuse, ल्यकल् *lyakal*, or ल्यकलूठ् *lyakalūth*, abusive (iv. 39).

The following suffixes form **Abstract Nouns**.

19. अर् *ar*, (masc.) added to adjectives (iv. 41). This termination is added in the usual way to the form of the case of the agent, *i* becoming *y*. Thus,—

बियु *byuy^u*, stale.

बिय्यर् *biyyar*, staleness.

त्सर *tsar^u*, much.

त्सर्यर् *tsaryar*, excess.

फहर् *phahur^u*, hard.

फह्यर् *phaharyar*, hardness.

नव *nav^u*, new.

नय्यर् *navyar*, newness.

पप *pap^u*, ripe.

पय्यर् *papyar*, ripeness.

फफु *phaph^u*, stammering.

फफ्यर् *phaphyar*, stammeringness.

गव *gōb^u*, heavy.

गव्यर् *gōbyar*, heaviness.

ओम *ōm^u*, unripe.

आम्यर् *āmyar*, unripeness.

गश् *gaç^u*, silent.

गश्यर् *gaçyar*, silence.

त्सोष *tsōṣ^u*, acrid.

त्साष्यर् *tsāsyar*, acridity.

फरिष् *pharīç^u*, hard (fem).

फरिष्यर् *pharīçyar*, hardness.

The last adjective is only used in the feminine.

The main word is also subject to the following changes,—

(a) If the adjective is of three or more syllables, अर् *ar* becomes आर् *ār* (iv. 42). Thus,—

वजुलु *wōzul^u*, red.

वज्यार् *wōzajyār*, redness (see *i.* below).

मकुल *mōkul^u*, free.

मक्यार् *mōkajyār*, free.

(b) This rule is, however, not universal (iv. 44). Thus,—

अप॑ञ्ज् <i>apaz^u</i> , untruthful.	अप॑ञ्जर् <i>apazar</i> , untruthfulness (see <i>h.</i> below).
क॑हनु <i>krhan^u</i> , black.	क॑हञ्जर् <i>krhañar</i> , blackness (see <i>h.</i> below).
का॑ञ्जुर् <i>kātsur^u</i> , tawny.	का॑ञ्ज्यर् <i>kātsaryar</i> , tawinness.
का॑वुर् <i>kāwur^u</i> , dark-blue.	का॑व्यर् <i>kāwaryar</i> , dark-blueness.
क॑पुनु <i>krpun^u</i> , miserly.	क॑पञ्जर् <i>krpañar</i> miserliness (see <i>h.</i> below).
का॑युर् <i>kāyur^u</i> , pinewood.	का॑य्यर् <i>kāyaryar</i> , the nature of pinewood.
खो॑वुर् <i>khōwur^u</i> , left (not right).	खो॑व्यर् <i>khōwaryar</i> , leftness.
ग्य॑योमु <i>gēcyōm^u</i> , light black.	ग्य॑य्याम्यर् <i>gēcyāmyar</i> , light blackness.
त्त॑तुर् <i>tsatur^u</i> , skilful.	त्त॑त्यर् <i>tsat^uaryar</i> , skilfulness.
वि॑समु <i>wisam^u</i> , uneven.	वि॑सम्यर् <i>wisamyar</i> , unevenness.

(c) The word टो॑ठ् *tōth^u*, dear, beloved, forms टा॑ठञ्जार् *tāṭhañār* or टा॑च्यर् *tāchyar*, belovedness (iv. 43).

(d) When the word ह॑श् *haç*, a mother-in-law, takes अ॑र् *ar*, the word ह॑श् अ॑र् *haçar* is only used in low abuse. The right word for the condition of a mother-in-law is ह॑श्तोनु *haçatōn^u* (No. 27) (iv. 45).

(e) The suffix is optional in the case of the following (iv. 46).

क॑बु <i>kōb^u</i> , hunchbacked.	क॑बु <i>kōb^u</i> , or क॑ब्यर् <i>kōbyar</i> , hunchbackedness.
ग॑शु <i>gaç^u</i> , silent.	ग॑शु <i>gaç^u</i> or ग॑श्यर् <i>gaçyar</i> , silence.

(f) When the adjective ends in *u-mātrā* preceded by क् *k*, ख् *kh*, or ग् *g*, these letters become च् *c*, च् *ch*, and ज् *j* respectively (iv. 47).

Thus,—

नि॑कु <i>nyuk^u</i> , little.	नि॑च्यर् <i>nicyar</i> , littleness.
ट॑क <i>tak^u</i> , sharp.	ट॑च्यर् <i>tacyar</i> , sharpness.
क॑खु <i>hōkh^u</i> , dry.	क॑च्यर् <i>hōchyar</i> , dryness.

त्रिखु *tryukh^u*, clever.

त्रिख्यर् *trichyar*, cleverness.

द्रग *drög^u*, dear.

द्रज्यर् *dröjyar*, dearness.

स्रग *srög^u*, cheap.

स्रज्यर् *sröjyar*, cheapness.

Exceptions are (iv. 48), *vide ante*, pp. 32, 182,—

चकु *tsök^u*, sour.

चक्यर् *tsökyar*, sourness.

खुख *khūkh^u*, speaking
through the nose.

खुख्यर् *khūkhyar*, nasality of voice.

(g) Under similar conditions, ट् *t* becomes च् *c*, ठ् *th* becomes च् *ch*, ड् *d* becomes ज् *j*, and ण् *n* becomes ञ् *ñ* (iv. 49). Thus,—

म्वट् *möt^u*, fat.

म्वच्यर् *möcyar*, fatness.

गट् *gat^u*, dark.

गच्यर् *gacyar*, darkness.

द्रौठ् *drōth^u*, hard.

द्रौच्यर् *drāchyar*, hardness.

मूठ् *mūth^u*, lazy.

मैच्यर् *maichyar*, laziness.

म्वड् *mōḍ^u*, blunt.

म्वज्यर् *mōñjyar*, bluntness.

बड् *baḍ^u*, great.

बज्यर् *bajyar*, greatness.

प्रोण् *prōṇ^u*, old.

प्राञ्जर् *prāñar*, oldness, (see *h*, for elision of *y*).

(h) Under similar circumstances, त् *t* becomes च् *ts*, थ् *th* becomes च् *tsh*, द् *d* becomes ज्, and न् *n* becomes ञ् *ñ*, after all of which *y* is elided (iv. 50, 51). Thus,—

तत् *tāt^u*, hot.

तच्चर् *tatsar*, heat.

मत *mat^u*, madness.

मच्चर् *mat_sar*, madness.

रत् *rat^u*, good.

रच्चर् *ra_tsar*, health of body (iv. 41).

वथ *wath^u*, open.

वच्चर् *wat_shar*, openness.

थद् *thad^u*, high.

थज्जर् *thazar*, height.

मद् *mand^u*, sick.

मञ्जर् *manzar*, sickness.

तन् *tan^u*, thin.

तञ्जर् *tañar*, thinness.

गुमन् *gumaṇ^u*, slightly dirty.

गुमञ्जर् *gumañār* (see *a*) slight dirtiness.

तमन् *tamaṇ^u*, black.

तमञ्जर् *tamañār*, blackness.

तूरन् *tūraṇ^u*, cold.

तूरञ्जर् *tūrañār*, coldness.

अनु *an^u*, blind.

अज्ञर् *añar*, blindness.

कटमलिनु *kaṭamalyun^u*, half-clean.

कटमलिज्ञार् *kaṭamaliñār*, half-clean-ness.

From the word पनुनु *panun^u*, own, we get irregularly पानज्ञार् *pānañār*, selfness.

Similarly य् *y* is elided in other cases after modified consonants.

Thus, in प्राज्ञर् *prāñar* in (g) above, so,—

छुञ्जु *tshōts^u*, empty.

छुञ्जर् *tshōtsar*, emptiness.

अह् *atsh^u*, weak.

अहर् *atshar*, weakness.

पज्जु *paz^u*, true.

पजर् *pazar*, truth.

(i) So also, when *u-mātrā* is preceded by ल् *l*, the ल् *l* becomes ज् *j* (iv. 52). Thus,—

खलु *khal^u*, open.

खज्यर् *khajyar*, openness.

बुलु *wūl^u*, fickle.

बोज्यर् *wōjyar*, fickleness.

कुमुलु *kumul^u*, delicate (see a).

कुमज्यार् *kumajyār*, delicateness.

वजुलु *wōzul^u*, red.

वजज्यार् *wōzajyār*, redness.

जायुलु *zāyul^u*, fine.

जायज्यार् *zāy^ujyār*, fineness.

पिणुलु *piṣul^u*, soft.

पिणज्यार् *piṣajyār*, softness.

(j) Similarly we have (iv. 53),—

त्रकुर् *trakur^u*, hard.

त्रकज्यार् *trakajyār* or

त्रकर्यर् *trakaryar*, hardness (see b).

(k) Similarly ह् *h* becomes ष् *ç* (iv. 54). Thus,—

हिहु *hyuh^u*, like.

हिष्यर् *hiçyar*, similarity.

त्तोहु *tsōh^u*, acrid.

त्तोष्यर् *tsāçyar*, acridity.

(l) Similarly स् *s* optionally becomes ङ् *tsh* (iv. 55). Thus,—

कूसु *kūs^u*, youngest.

कैङ्कर् *kaītshar* or कैसर् *kaīsar*, the condition of a youngest son.

20. ईमी *īmī* (fem.). This is optionally used instead of अर् *ar*, after बडु *baḍ^u*, great, thus बडीमी *baḍīmī*, or बज्यर् *bajyar* (No. 19, g), greatness (iv. 56).

21. यारु *yār^ū* (fem.). This is optionally used instead of अर *ar*, in the two following words (iv. 57).

श्रुत्तु *çrūt^s*^u, pure.

श्रुत्तियारु *çrūt^si^{yār^ū}* or श्रोत्तर् *çrōt^sar* (20, *h*), purity.

छट्टु *tshyat^ū*, impure.

छट्टियारु *tshēt^{i^{yār^ū}}* or छत्तर् *tshēcyar* (20, *g*), impurity.

22. ज् *z* (fem.). This is added to words ending in योर् *yōr^u*. Thus from (iv. 58).

मञ्जिम-योर् *manzyum^u-yōr^u*,
a go-between (see No. 8).

मञ्जिम-यार्ज् *manzim^ū-yār^{az}* (the fem. form of मञ्जिम *manzyum^ū* is used), the office of a go-between.

पजियोर् *pa^zi^{yōr}*, truthful.

पजियार्ज् *pa^zi^{yār^{az}}*, truthfulness.

अपजियोर् *apa^zi^{yōr^u}*, untruthful.

अपजियार्ज् *apa^zi^{yār^{az}}*, untruthfulness.

So (cf. No. 21).

श्रुत्तियार्ज् *çrūt^si^{yār^{ūz}}*, purity, and

छट्टियार्ज् *tshēt^{i^{yār^{ūz}}}*, impurity.

23. इल् *il* (fem.), used to form abstract nouns from substances, not from adjectives (iv. 59).

Thus, पण्डित् *paṇḍith*, a paṇḍit, पण्डितिल् *paṇḍi^{til}*, the condition of a paṇḍit.

खान् *chān*, a carpenter.

खानिल् *chānil*, the condition of a carpenter.

गोर् *gōr*, a priest.

गूरिल् *gūril*, the condition of a priest.

This suffix cannot be used with every word. Sometimes No. 24, must be used. We cannot for instance, say, from दसिल् *dōsil*, a plasterer, दसिलिल् *dōs^{ilil}*, the office of a plasterer. We can only say दसिलार्ज् *dōs^{ilāz}* (iv. 60).

The word लाँक् *lātsh*, a eunuch, is irregular. It forms लाँक्किल् *lātshil*, or लूँक्किल् *lūtshil* (iv. 62).

24. अज्ञ् *āz*, (fem.), used optionally instead of the proceeding (iv. 59, 60). Thus,—

पाण्डिताज्ञ् *paṇḍitāz*, the condition of a paṇḍit.

बानाज्ञ् *chānāz*, the condition of a carpenter.

गोराज्ञ् *gōrāz*, the condition of a priest.

दसिलाज्ञ् *dōsilāz*, the condition of a plasterer.

25. इलाज्ञ् *ilāz*, (fem.), is a compound of the two preceding which is sometimes used (iv. 61).

मत् *mat^u*, a madman.

मतिल् *matil* or मत्तिलाज्ञ् *matⁱlāz*, the condition of a madman. If मत् *mat^u* is used to mean 'mad,' (as an adjective), its abstract noun would be मत्सर *mat^{sar}* (No. 19, h).

ब्रेठ् *brēṭh*, ignorant.

ब्रीठिलाज्ञ् *brīṭhⁱlāz*, ignorance.

So गूरिलाज्ञ् *gurⁱlāz*, चानिलाज्ञ् *chānⁱlāz*.

26. वय् *vay*, (fem.), used to mean the wages of any act (ix. ii. 85–87). Thus,—

चानवय् *chānavay* (fem.), the wages of a carpenter.

दसिल्वय् *dōsil^avay* (fem.), the wages of a plasterer.

From नाव् *nāv*, a boat, we have नावय् *nāvay*, the hire of a boat.

From बोर् *bōr^u* or बार् *bār*, a burden, we have बार्वय् *bār^uvay*, the wages of a porter.

27. तोनु *tōn^u* (masc.). This gives a meaning of **relationship**. It is added, as usual to the agent form (iv. 63). Thus,—

मोलु *mōl^u*, a father.

मालितोनु *mālⁱtōn^u*, fatherhood.

माजु *māj^u*, a mother.

माजितोनु *mājⁱtōn^u*, motherhood.

बोयु *bōy^u*, a brother.

बायितोनु *bāyⁱtōn^u*, brotherhood.

पुथर् *puṭh^{ar}*, a son.

पुत्रतोनु *puṭ^aratōn^u*, sonhood.

हश् *haç*, mother-in-law.

हशतोनु *haçatōn^u*, mother-in-law-hood.

28. पोनु *pōn^u*, used instead of No. 27 when the relationship is not intimate (iv. 63). Thus,—

व्यस् *vyas*, a comrade.

व्यसपोनु *vyasapōn^u*, comradeship.

दाय् *dāy*, a nurse.

दायपोनु *dāyapōn^u*, nursehood.

पोज् *pōj^u*, low.

पोज्पोनु *pōjⁱpōn^u*, lowness of position (in a household).

29. उत् *ut* (masc.), used with the following words (iv. 64).

शथर् *çath^{ar}*, an enemy.

शथरुत् *çat^{ar}rut*, enemyhood.

म्यथर् *myath^{ar}*, a friend.

म्यथरुत् *myat^{ar}rut*, friendship.

पितुर् *pitur*, a father.

पितुरुत् *piturut*, fatherhood.

ऋषु *ṛṣ^u*, a saint.

ऋषुत् *ṛṣyut*, sainthood.

बन्द् *band*, a relation.

बन्दुत् *bandut*, relationship.

30. उन् *un* (masc.), used with the following word (iv. 65).

मैथ् *maith*, a corpse.

मैतुन् *maitun*, the condition of a corpse.

31. उस् *us* (masc.), used with the following words (iv. 66, 67).

म्वण्ड् *mōṇḍ*, a widow.

म्वण्डुस् *mōṇḍus*, widowhood.

द्वबु *dōb^u*, a washerman (Cf. p. 34).

द्वबुस् *dōbus*, a washerman's club, but द्वबिल् *dōbil*, the condition of a washerman (No. 23).

32. बद् *baḍ^u* (masc.), used in the following (iv. 68).

खन् *sōn*, a co-wife.

खनबद् *sōnbaḍ^u*, co-wifehood.

[So also पित्त्रिबद् *pit^{ar}iⁱbaḍ^u*, fatherhood; बायिबद् *bāyⁱbaḍ^u*] or बाजिबद् *bājⁱbaḍ^u*, brotherhood, commensality (iv. 69).

The suffix is used with the numerals 100, and above (iv. 70), as follows:—

हथ् *hāth*, a hundred.

हतबद् *hatabaḍ^u*, hundreds.

सास् *sās*, a thousand.

सासबद् *sāsabaḍ^u*, thousands.

लच्छ् *lāch*, a hundred thousand.

लच्छबद् *lāchyabaḍ^u*, hundreds of thousands.

Applied to vegetables, it means a bundle,—

हाख् *hākh*, spinach.

हाकबद् *hākabād^u*, a bundle of
spinach.

मुज् *muj*, a radish.

मुजिबद् *mujibād^u*, a bundle of
radishes.

ग्वग्ज् *gög^aj*, a turnip.

ग्वग्जिबद् *gög^ajibād^u*, a bundle of
turnips.

In all the above, as usual, the suffix is added to the form of the agent. मुज् *muj*, may also be मुजि *mujⁱ*, and it would then form मुज्यबद् *mujēbād^u*. Cf. No. 82 post.

33. बट् *bāth* (fem.), used in the following, बाजिबट् *bājⁱbāth*, commensality (see No. 32), (iv. 69).

34. उल् *ul^u* fem. ज् *aj^ū*, used to form **adjectives** as follows (iv. 72-87).

गाट् *gāt^a*, wisdom.

गाटुल् *gātul^u*, fem. गाट्ज् *gāt^aj^ū*,
skilful.

काण्ड् *kōṇḍ*, a large spring,
also a large round earthen
vessel.

काण्डुल् *kōṇḍul^u*, fem. काण्ड्ज् *kōṇḍ^aj^ū*
circular.

गण्ड् *gaṇḍ*, a knot.

गण्डुल् *gaṇḍul^u*, fem. गण्ड्ज् *gaṇḍ^aj^ū*,
in quantities, wholesale.

गथ् *gāth*, current of a river.

गथुल् *gāthul^u*, fem. गथ्ज् *gāth^aj^ū*,
excessive, very much.

गद् *gad*, (not used).

गदुल् *gadul^u*, fem. गद्ज् *gad^aj^ū*,
very much.

टठ् *ṭaṭh^u*, a weight (usually
of grain) weighing twelve
seers.

टठुल् *ṭaṭhul^u*, fem. टठ्ज् *ṭaṭh^aj^ū*,
large enough to hold a ṭaṭh^u.

दग् *dög^u*, a fist.

दगुल् *dögul^u* fem. दग्ज् *dög^aj^ū*,
shaped like a fist, lumpish.

पठ् *pōt^u*, a child.

पठुल् *pōtul^u*, fem. पठ्ज् *pōt^aj^ū*, an
image, an idol.

म्वल् *mōl*, price.

म्वलुल् *mōlul^u*, fem. म्वल्ज् *mōlaj^ū*,
costly, high-priced.

साद् *sād*, taste.

सादुल् *sādul^u*, fem. साद्ज् *sādaj^ū*,
taste, nice to eat.

क्वल् *kōtsh*, bag.

क्वलुल् *kōtshul^u*, fem. क्वल्ज् *kōtshaj^ū*,
a porter.

क्वल् *chōkh*, cleansing.

क्वकुल् *chōkul^u*, fem. क्वक्ज् *chōkaj^ū*,
clear, distinct.

चट् *tsāth*, cutting.

चटुल् *tsatul^u*, fem. चट्ज् *tsataj^ū*,
a thief.

पथ् *pāth*, trust.

पतुल् *patul^u*, fem. पत्ज् *pataj^ū*, a
raft (fem. a mat).

चथ् *tsōth*, the anus.

चतुल् *tsōtul^u*, fem. चत्ज् *tsōtaj^ū*, a
sodomite.

राथ् *rāth*, night.

रातुल् *ratul^u*, night-time.

दह् *dōh*, day.

दुहुल् *duhul^u*, day-time.

मून् *mūn*, wool.

मुनुल् *munul^u*, fem. मुन्ज् *munaj^ū*,
woollen (with short ante-
penult).

35. युल् *yul^u*, fem. इज् *ij^ū*, used to form adjectives as follows
(iv. 88-95).

टप् *tap^u*, ringlets.

टपुल् *tapyl^u*, fem. टपिज् *tapij^ū*,
having much hair.

जट् *jaṭ^u* (pl.), matted hair.

जयुल् *jatyl^u*, fem. जटिज् *jatij^ū*,
having matted hair.

दाह् *dāh*, burning.

दह्युल् *dahyul^u*, fem. दहिज् *dahij^ū*,
piteous (with short antepenult).

रस् *ras* flavour.

रस्युल् *rasyul^u*, fem. रसिज् *rasij^ū*,
full of flavour, imparting
flavour. *E.g.*, रस्युल् कुह् ग्यवान्
rasyul^u chuh gyawān, he is sing-
ing sweetly.

मद् *mātsh*, consolation.

मद्युल् *matshyul^u*, fem. मद्दिज् *matshijū*, consolatory.

स्रद् *srēh*, affection.

स्रिद्युल् *srihyul^u*, fem. स्रिदिज् *srihijū*, affectionate (with change of antepenult, vowel).

मिष् *miṣ*, a rag-nail, a piece of loose skin at the nail, a dolly-idler.

मिष्युल् *miṣyul^u*, the same as *miṣ*; also a splinter or thorn under the nail.

स्यख् *syākh*, sand.

स्यक्युल् *sēkyul^u*, fem. स्यकिज् *sēkijū*, sandy, e.g., स्यकिज् बुतराय् *sēkijū butarāth*, sandy soil; also sandy-tasty, mealy, of fruit.

माज् *mājū*, a mother.

माज्युल् *mājyul^u*, shy, tied to his mother's apron strings.

36. युन् *yun^u*, fem. इञ् *iñ*, occurs as follows (iv. 96).

मल् *mal*, dirt.

मल्युन् *malyun^u*, fem. मलिञ् *maliñ*, dirty.

The termination also implies measure or weight (iv. 109). Thus,—

त्रक् *trākh*, a weight or measure of four and three quarter seers.

त्राक्युन् कठ् *trākyun^u kāṭh*, a ram weighing a *trākh*; त्राक्युन् नट् *trākyun^u naṭ^u*, a jar holding a *trākh*.

सेर् *sēr*, a seer.

सीर्युन् थाल् *sīryun^u thāl*, a dish holding a seer.

खार् *khār*, a measure of sixteen *trākhs*.

खार्युन् बोर् *khāryun^u bōr^u*, a load weighing a *khār*.

चत्रोकु *tsōtrōk^u*, a measure of four *trākhs*.

चत्राक्युन् *tsōtrākyun^u*, containing that measure.

पल् *pal*, four *tolahs*.

पल्युन् *palyun^u*, weighing four *tolahs*.

पाँजुव् *pāzuv^u*, half a *trākh*.

पाँज्युन् *pāzaçun^u*, measuring half a *trākh* (iv. 110).

It will be observed that all the above are more or less irregular.

The suffix is also used with the words for sixty and seventy (iv. 111).

शेठ् *çēṭh*, sixty.

शैथ्युन् *çīṭhyun^u*, worth sixty.

सतथ् *satath*, seventy.

सतत्युन् *satatyun^u*, worth seventy.

We cannot do this with other numbers. Thus we say दहन हन् दँद् *dahan han^u* (genitive) *dāḍ*, a bullock worth ten.

It is also used with pronouns (iv. 112). Thus,—

त्युत् *tyūt^u*, so much.

तीत्युन् *tītyun^u*, worth so much.

य्युत् *yyūt^u*, how much.

यीत्युन् *yītyun^u*, worth how much.

कूत् *kūt^u*, how much ?

कूत्युन् *kūtyun^u*, worth how much ?

युत् *yūt^u*, this much.

ईत्युन् *yītyun^u*, worth this much.

We also have (iv, 113).

वरिह्य् *warihy*, a year.

वार्ष्युन् *wārṣyun^u*, of one year ; one year old.

37. उन् *un^u*, is used as follows (iv. 97–98).

कूट् *kūṭ^u*, a beam.

कूटुन् *kūṭun^u*, a small beam, a stick.

दग् *dag*, a blow.

दगुन् *dagun^u*, a club, a mace.

38. र् *r*, is used with the following words to signify profession or calling (iv. 99–108).

रंग् *rang*, colour.

रंगर् *rang^{ar}*, a dyer.

खन् *sōn*, gold.

खन्र् *sōn^{ar}*, a goldsmith.

मन् *man*, a precious stone.

मन्र् *man^{ar}*, a lapidary.

त्सम् *tsam*, skin.

त्समर् *tsam^{ar}*, a leather worker.

दाँद् *dāḍ*, a bull.

दाँद्दर् *dāḍ^{ar}*, a vegetable seller.

काँद् *kāḍ* (not used).

काँद्दर् *kāḍ^{ar}*, a baker.

डास् *dās*, destruction.

डास्दर् *dās^{ar}*, a destroyer.

फास् *phās*, discord.

फास्दर् *phās^{ar}*, a causer of discord.

बंग् *bang^a*, Indian hemp.

बंगर् *bang^{ar}*, a hemp-smoker.

बम् *bam*, an impediment.

बमर् *bam^{ar}*, an impeder.

लम् *lam^a*, delay.

लमर् *lam^{ar}*, a delayer.

लाब् *lāb*, interest.

लाब्दर् *lāb^{ar}*, a money lender.

साल् <i>sāl</i> , invitation.	सालर् <i>sāl^{ar}</i> , a member of a bride-groom's party.
लूठ् <i>lūth</i> , plunder.	लूठर् <i>lūt^{ar}</i> , a plunderer.
ब्रम् <i>bram</i> , delusion.	ब्रमर् <i>bram^{ar}</i> , a deluder.

Irregular is,—

लूब् <i>lūb</i> , covetousness.	लूदूर् <i>lūd^{ar}</i> , a coveter.
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[Others write these words रंगूर् *rangur^u*, खनुर् *sōnur^u*, &c. Thus making the termination उर् *ur^u*, not र् *r*].

39. गर् *gar^u*, (masc.), fem. गर् *gar^ū*, used to signify a profession relating to anything sold (ix. ii. 88, 89). Thus,—

लायगर् <i>lāḡgar^u</i> , (लाय <i>lāḡ</i> is fem. pl.), a seller of parched grain.
गंडन्गर् <i>gaṇḍangar^u</i> , a book binder.
कंगजगर् <i>kaṅgañ^a</i> - <i>gar^u</i> , a comb-seller.
मंडन्गर् <i>maṇḍangar^u</i> , a man who kneads cloth in water (to soften it).

This is not used with words which have other forms, like खनुर् *sōn^{ar}*, in preceding list.

From दाञ्ज *dāñḡ*, paddy, we have, irregularly, दाँगर् *dāḡgar^u*, a paddy seller, *vide ante*, p. 70.

40. युम् *yum^u*, fem. इम् *im^ū*, used to form ordinals (iv. 114.)

अक् <i>ākḥ</i> , one.	अक्युम् <i>akyum^u</i> , fem. अकिम् <i>akim^ū</i> , first.
दह् <i>dah</i> , ten.	दह्युम् <i>dahyum^u</i> , fem. दहिम् <i>dahim^ū</i> , tenth.
बुह् <i>wuh</i> , twenty.	बुह्युम् <i>wuhyum^u</i> , twentieth.
हथ् <i>hāth</i> , a hundred.	हत्युम् <i>hatyum^u</i> , hundredth.
सास् <i>sās</i> , a thousand.	सास्युम् <i>sāsyum^u</i> , thousandth.
कच् <i>kats^ū</i> (masc.) } , how many? कच्युम् <i>katsyum^u</i> , fem. कचिम् <i>katsim^ū</i> , which out of many?	
कच् <i>kats^a</i> (fem.) } , (plur.)	
यीति <i>yīti</i> (masc. plur.), how many.	यीत्युम् <i>yītyum^u</i> , fem. यीतिम् <i>yītim^ū</i> , which out of many.

तीति *tīti*, that many.

तीत्युम् *tītyum^u*, fem. तीतिम् *tītim^u*,
that out of many.

इति *yīti*, this many.

इत्युम् *yītyum^u*, fem. इतिम् *yītim^u*,
this out of many.

41. इ ⁱ, fem. इ ⁱ, denotes place of origin (iv. 117). Thus,—

सोव्पोर् *sōvpōr*, Sopor, name
of a town.

सोव्पूरि नाव् *sōvpūrⁱ nāv*, a boat of
Sopor; fem. सोव्पोरि *sōvpōri*.

इरान् *yīrān* Persia.

इरानि गुर् *yīrānⁱ gur^u*, a Persian
horse; fem. इरानि *yīrāni*.

चीन् *cīn*, China.

चीनि खोसु *cīnⁱ khōs^u*, a China cup;
fem. चीनि *cīni*.

हिन्दुस्तान् *hindustān*, India.

हिन्दुस्तानि कपुर् *hindustānⁱ kapur*,
Indian cloth; fem. हिन्दुस्तानि
hindustāni.

42. उर् *ur^u*, used as follows (iv. 118).

काशीर् *kaçīr* (fem.), Kash-
mīr.

काशुर् कंग् *kāçur^u kõng* Kashmirī
saffron.

So काशुर् पश्मीन् *kāçur^u paçmīn^u*, Kashmirī *pashmeena*; काशिर् कठ
kāçir^u kōṭh (fem.), *aucklandia costus* from Kashmir.

43. उक् *uk^u*, fem. च् *c^u*. This is used to signify origin, either in
place or time. If उक् *uk^u* is preceded by य् *y*, युक् *yuk^u* becomes *ic^u* in
the feminine. It is really one of the genitive particles (p. 37) (iv. 119,
120).

कति *kati*, where?

कत्युक् *katyuk^u*, fem. कतिच् *katic^u*, of
where?

तति *tati*, there.

तत्युक् *tatyuk^u*, fem. ततिच् *tatic^u*, of
there.

इति *yiti*, here.

इत्युक् *yityuk^u*, fem. इतिच् *yitic^u*, of
here.

यति *yati*, where.

यत्युक् *yatyuk^u*, fem. यतिच् *yatic^u*,
of where.

हुति *huti*, here.

हुत्युक् *hutyuk^u*, fem. हुतिच् *hutic^u*, of
here.

कर् *kar*, when.

करकु *karuk^u*, fem. करचू *karacū*, of what time.

गर *gar^a*, a house.

गरकु *garuk^u*, fem. गरचू *garacū*, domestic.

राय् *rāth*, yesterday.

रातुकु *rātuk^u*, fem. रातचू *rātacū*, of yesterday.

परसु *parus^u*, the day before yesterday.

परसुकु *parasuk^u*, fem. परसचू *parasacū*, of the day before yesterday.

दक्षुन् *dachyun^u*, south.

दक्षिन्युकु *dachⁱnyuk^u*, of the south.

खोवुर् *khōwur^u*, north.

खोवर्युकु *khōw^aryuk^u*, of the north.

The word अज् *az*, to-day, makes अज्युकु *azyuk^u*, of to-day.

44. युम् *yum^u* (or इम् *im^u*), fem. इम् *im^u*. This termination is added to the post-position पारि *pārⁱ*, beyond (cf. No. 70). When phrases like कमि पारि *kami pārⁱ* occur, the मि *mi* of the pronoun is elided when this suffix is added (iv. 120). Thus,—

पारि *pārⁱ*, beyond.

पार्युम् *pāryum^u*, fem. पारिम् *pārim^u*, born in the country beyond (the hills). May also be written पारिम् and so throughout.

कमिपारि *kamipārⁱ*, in what direction.

कपार्युम् *kapāryum^u*, of what direction.

तमिपारि *tamipārⁱ*, in that direction.

तपार्युम् *tapāryum^u*, of that direction.

यमिपारि *yamipārⁱ*, in what direction.

यपार्युम् *yapāryum^u*, of what direction.

ऊमिपारि *humipārⁱ*, beyond that.

ऊपार्युम् *hupāryum^u*, of over there.

इमिपारि *yimipārⁱ*, in this direction.

इपार्युम् *yipāryum^u*, of this direction.

अमिपारि *amipārⁱ*, in that (visible) direction.

अपार्युम् *apāryum^u*, of that direction.

So also we have,—

ब्रौठ् *brōṭh*, in front.

पथ् *pāth*, behind.

ह्यूर् *hyūr^u*, above.

प्यठ् *pyāṭh*, above.

तल् *tal*, below.

ब्वन् *bōn*, below.

अन्दर् *and^{ar}*, within.

न्यवर् *nyab^{ar}*, outside.

मञ्ज् *manz*, in.

ब्रूथुम् *brūṭhyum^u*, of the front.

पत्युम् *patyum^u*, of the rear.

हीर्युम् *hīryum^u*, of above.

प्यथुम् *pēṭhyum^u*, of above.

तल्युम् *talyum^u*, of below.

ब्वन्युम् *bōnyum^u*, of below.

अन्दर्युम् *and^{aryum}*, of within.

न्यवर्युम् *nyab^{aryum}*, of outside.

मञ्ज्युम् *manzyum^u*, internal (Cf. Nos. 8 and 22).

45. खलु *khyal^u*, fem. खजू *khēj^ū*, signifies multitude (iv. 121).

गाव् *gāv*, a cow.

गोवखलु *gōv^ūkhyal^u*, a herd of cows. *Vide ante*, p. 67.

गुर् *gur^u*, a horse.

गुरिखलु *gurⁱkhyal^u*, a troop of horse.

गुपन् *gupan*, cattle.

गुपन्खलु *gupankhyal^u*, a herd of cattle.

त्यूर् *tyūr^u*, a ram.

तीरिखलु *tīrⁱkhyal^u*, a herd of rams.

जनान *zanān^a*, a woman.

जनानखलु *zanān^akhyal^u*, a group of women.

महान्युव *mahanyuv^u*, a man.

महनिविखलु *mahanivⁱkhyal^u*, a crowd of men.

It will be observed that the termination is added to the Nominative Plural.

46. अय् *ay*, used as follows (iv. 122).

लूख् *lūkh*, people.

लूकय् *lūkay*, a crowd of people.

47. उनु *un^u*, fem. ज् ण्, the genitive termination. It is used to form adjectives also (iv. 123). Thus,—

पान *pān^a*, self.

पनुन *panun^u*, fem. पनञ् *panañ*, own.

Note that in this word the long vowel of the base is shortened.

48. उद् *ud^u*, fem. ज्ञ *z^ū*. This is used as follows (iv. 124).

पर् *par*, another. परद् *parud^u*, fem. परज्ञ *para^zz^ū*,
another's.

49. थ *th^a*, used to form **adverbs of manner** (iv. 125), with elision of a preceding ह् *h* (iv. 131). So also in other cases. Thus,—

तिह् <i>tih</i> , that.	तिय <i>tith^a</i> , in that manner.
यिह् <i>yih</i> , who.	यिय <i>yith^a</i> , how.
क्याह् <i>kyāh</i> , what?	क्यथ <i>kyath^a</i> , how? (vowel shortened, iv. 129).
इह् <i>yih</i> , this.	इथ <i>yith^a</i> , thus.
ऊह् <i>huh</i> , thus.	ऊथ <i>huth^a</i> , in that manner.

50. थ् *th^u*, fem. ह् *tsh^ū*, forming **adjectives of manner** (iv. 126).

Thus,—

तियु <i>tyuth^u</i> , fem. तिह् <i>titsh^ū</i> , of that kind.
यियु <i>yyuth^u</i> , fem. यिह् <i>yitsh^ū</i> , of what kind.
कियु <i>kyuth^u</i> , fem. किह् <i>kitsh^ū</i> , of what kind?
इयु <i>yuth^u</i> , fem. इह् <i>yitsh^ū</i> , of this kind.
ऊयु <i>huth^u</i> , fem. ऊह् <i>hutsh^ū</i> , of that kind.

51. पाठि *pāthⁱ* or पाठिन् *pāthin*, used pleonastically after adverbs of manner, and similarly after other words (iv. 127, 128, 129). Thus,—

तियपाठि *tith^apāthⁱ*, in that way.

यियपाठि *yith^apāthⁱ*, how.

क्यथपाठि *kyath^apāthⁱ*, how?

इथपाठि *yith^apāthⁱ*, thus.

ऊथपाठि *huth^apāthⁱ*, in that way.

So also तियपाठिन् *tith^apāthin*, &c.

So also we have,—

बिय *biy^a*, other.

बियपाठिन् *biy^apāthin*, otherwise.

सोरुय् *sōruy*, all.

सारिय्पाठि *sāriypāthⁱ*, in every way.

हल्लु *hal^u*, crooked.

हल्लिपाठि *halⁱpāthⁱ*, crookedly.

In the same way the termination can be added to the genitive of any noun.

E.g., तसन्दि पाठि *tasandⁱ pāthⁱ*, like that.

गुरि सन्दि पाठि *gurⁱ sandⁱ pāthⁱ*, like the horse.

So also we have phrases like क्यथताञ्ज्पाठि *kyath^a-tāñ-pāthⁱ*, in any manner. ताञ् *tāñ* = Skr., अपि *api*.

52. रंग *rang^a*, used to form adverbs of manner as follows (iv. 130).

तमिरंग *tamirang^a*, in that manner.

यमिरंग *yamirang^a*, how.

कमिरंग *kamirang^a*, how ?

इमिरंग *yimirang^a*, thus.

ऊमिरंग *humirang^a*, in that manner.

अमिरंग *amirang^a*, in that manner.

अकिरंग *akirang^a*, in one manner (from अक् *āk^h*, one).

द्वयिरंग *dwayirang^a*, in two ways (from ज्ह् *z^ah*, two).

त्रयिरंग *trëyarang^a*, in three ways (from त्रिह् *trih*, three).

सारिरंग *sārirang^a*, in every way (from सोर् *sōr^u*, all).

यत्त्रिरंग *yatsirang^a*, in many ways (from यत् *yats^ū*, very).

सिठाहिरंग *sithāhirang^a*, in many ways (from सिठाह् *sithāh*, very).

53. इⁱ, to form adverbs of place from pronominal bases (iv. 132). Thus,—

तति *tatⁱ*, there.

यति *yatⁱ*, where.

कति *katⁱ*, where ?

इति *yitⁱ*, here.

ऊति *hutⁱ*, there.

अति *atⁱ*, there.

So also we have (iv. 155), formed from words which are not pronominal bases,—

ब्रौठ् *brōth*, before.

ब्रूठि *brūthⁱ*, in front.

पथ् *pāth* behind.

पति *patⁱ*, in behind.

खोवुर् *khōwur^u*, left.

खोव्रि *khōw^{ar}i* (p. 53), on the left.

दक्षुन् *dachyun^u*, right.

दक्षिन् *dachinⁱ* (p. 54), on the right.

तल् *tal*, below.

तलि *talⁱ*, below.

प्यठ् *pyāth*, above.

प्यठि *pyāthⁱ*, above.

54. अन *an*, अनी *anī*, अनस् *anas*, अनन् *anan*, added pleonastically to the adverbs of place mentioned in No. 53 (iv. 133, 135). Thus,—

कत्यन् *katyan*, कत्यनी *katyanī*, कत्यनस् *katyanas*, or कत्यनन् *katyanan*, where?

तत्यन् *tatyan*, तत्यनी *tatyanī*, तत्यनस् *tatyanas*, or तत्यनन् *tatyanan*, there.

यत्यन् *yatyan*, यत्यनी *yatyanī*, यत्यनस् *yatyanas*, or यत्यनन् *yatyanan*, where.

अत्यन् *atyan*, अत्यनी *atyanī*, अत्यनस् *atyanas*, or अत्यनन् *atyanan*, there, &c.

55. इ *i*, to form adverbs of motion from (iv. 132). Thus,—

तति *tati*, from there, thence.

यति *yati*, from where, whence.

कति *kati*, from where? whence?

इति *yiti*, hence.

ऊति *huti*, thence.

अति *ati*, thence.

56. प्यठ् *pyāth^a*, added pleonastically to the adverbs of motion from, mentioned in No. 55 (iv. 134). Thus,—

ततिप्यठ् *tatipyāth^a*, thence.

यतिप्यठ् *yatipyāth^a*, whence.

कतिप्यठ् *katipyāth^a*, whence?

इतिप्यठ् *yitipyāth^a*, hence.

ऊतिप्यठ् *hutipyāth^a*, thence.

This is merely the post-position of the ablative. Cf. Hindūstānī कहाँ से *kahā̃ sē*.

57. ओर् *ōr* used to form adverbs of place as follows (iv. 136).

तोर् *tōr* there; योर् *yōr*, where; कोर् *kōr*, where? योर् *yōr*, here

होर् *hōr*, there; ओर् *ōr*, there.

When the suffix य् *y*, even, is added, ओ *ō* becomes ऊ *ū*. Thus,—
 तूर्य् *tūry*, even there; यूर्य् *yūry*, even where; कूर्य् *kūry*, even where?
 यूर्य् *yūry*, even here; ऊर्य् *ury*, even there.

58. तु *t^u*, or तुथ् *tuth*, used to form **adverbs of place** (iv. 136).
 Thus,—

त[॑]तु *tat^u* or ततुथ् *tatuth*, there; य[॑]तु *yāt^u* or यतुथ् *yatuth*, where; क[॑]तु
kat^u or कतुथ् *katuth*, where? इ[॑]तु *yit^u* or इतुथ् *yituth*, here; ऊ[॑]तु *hut^u* or
 ऊतुथ् *hututh*, there; अ[॑]तु *āt^u*, or अतुथ् *atuth*, there.

With emphatic य् *y*, these become, त[॑]तुय् *tatuy*, ततुथ्य् *tatuth^y*, even
 here; य[॑]तुय् *yatuy* or यतुथ्य् *yatuth^y*, even where, and so on (p. 88).

59. ओर *ōr^a*, used to make **adverbs of motion from** (iv. 137).
 Thus,—

तोर *tōr^a*, thence; योर *yōr^a*, whence; कोर *kōr^a*, whence? योर *yōr^a*,
 hence; होर *hōr^a*, thence; ओर *ōr^a*, thence.

60. अलि *ali* or अलि *ālⁱ*, used to make **adverbs of time** (iv. 138).
 Thus,—

तलि *tēli*, or तलि *tēlⁱ*, then; यलि *yēli* or यलि *yēlⁱ*, when;
 कलि *kēli* or कलि *kēlⁱ*, when?

This termination is not used with other pronouns. The word for
 ‘now’ is वञ्ज् *wōñ*. ‘Even now’ is वुञ्ज् *wuñ* (iv. 139). ‘When?’ is
 also कर् *kar* (iv. 140).

61. इ *i*, or इ *i*, used to form **adverbs of time** (iv. 141, 143).
 It is really the case of the agent, sometimes masc., and sometimes
 (to agree with विञ्जि *wizi* understood) fem. Thus,—

From—

रातुलु *rātul^u*, night time.

रातलि *rāt^{ali}*, by night.

We also have रात्कितु *rātkyut^u*, with the dative post-position (iv.
 142).

दहलु *dōhul^u*, day time.

दहलि *dōh^{ali}*, by day.

न्यहकलु *nyahaphōl^u*, break of
 dawn.

न्यहकलि *nyahaphōli*, at daybreak.

सुलु *sul^ū*, earliness.

सुलि *suli*, early.

यच्चकाल् *yats^ukāl*, delay.
काल् *kāl*, time.

यच्चकालि *yats^ukālⁱ*, late.
कालि *kālⁱ*, at the (right) time.

We have also कालिक्यथ् *kālⁱkyāth*, the day after to-morrow. क्यथ् *kyāth* is the sign of the Locative. Again ततिकालिक्यथ् *tatikālⁱkyāth*, two days after to-morrow.

विज् *wiz^u*, time, takes this suffix, which is in this case, clearly the agent singular, in the following phrases.

कमिविजि *kamiwizi*, when? तमिविजि *tamiwizi*, then; यमिविजि *yamiwizi*, when; &c.

62. स् *s*, used to form adverbs of time in the following. It is really the accusative singular (iv. 144).

कोज् *kōj^u*, the forenoon meal. काजिस् *kājis*, at the time of the forenoon meal.

मिम्युज् *mimyu^u*, the after-noon meal. मिमिजिस् *mimizis*, at the time of the afternoon meal.

63. अन् *an*, used to form adverbs of time, especially with regard to the divisions of the day (iv. 145).

मन्दिज् *mandyuñ^u*, midday. मन्दिजन् *mandiñan* at midday.

दुपहर् *dupahar*, midday. दुपहरन् *dupaharan*, at midday.

कालचन् *kālacan*, evening. कालचनन् *kālacanan*, at evening.

बतन्यग् *batanyag*, the time of the night meal. बतन्यगन् *batanyangan*, at the time of the night meal.

बतद्ब् *batadab*, the time of going to bed after the night meal. बतद्बन् *batadaban*, at bed time.

अड्राथ् *adrāth*, midnight. अड्रातन् *adrātan*, at midnight.

पत्युमुपहर् *patyumu^upahar*, the last watch of the night. पतिमुपहरन् *patimpaharan*, in the last watch of the night.

We even find this with foreign words, as,—

सुब्द् *sub^ah*, morning. सुब्दन् *sub^ahan*, at morn.

शाम् *çām*, evening. शामन् *çāman*, at eve.

64. अ *a*, used to signify distribution, with the prefix प्रथ् *prāth* (iv. 146). Thus,—

द्वद् *dōh*, a day.

प्रथ्द्वद् *prāthdōh^a*, day by day.

(Also दृह *dōh^a*, day by day, iv. 147).

पहर् *pahar*, a watch.

प्रथ्पहर् *prāthpahar^a*, at each watch.

वरिह्य् *warihy*, a year.

प्रथ्वरिह्य् *prāthwarihy^a*, yearly.

प्रथ् *prāth*, also simply governs the accusative.

Thus,—

अक् *ākh*, one.

प्रथ् अकिस् *prāth akis*, one by one.

विज् *wiz^ū*, time.

प्रथ् विजि *prāth wizi*, each time.

महनिव् *mahanyuv^u*, a man.

प्रथ् महनिविस् *prāth mahanivis*, man
by man.

जनान् *zanān^a*, a woman.

प्रथ् जनानि *prāth zanāni*, woman by
woman.

When य् *y*, even, is added to the phrase प्रथ्दृह *prāthdōh^a*, the प्रथ् *prāth* is always dropped. Thus, always, दृहय् *dōhay*, even day by day (iv. 148). प्रथ्दृहय् *prāthdōhay*, is not used.

65. पथ् *pāth*, is also used to signify **distribution**, as follows (iv. 149).

दृहपथ् दृह *dōhapāth dōh^a*, day by day.

वरिह्यपथ् वरिह्य *warihyapāth warihy^a*, year by year.

जनिपथ् जनि *zanipāth zani*, person by person.

66. उस् *us*, used as follows (iv. 150, 151, 152).

इह् *yih*, this.

इज् *yihus*, this year.

ब्रौठ् *brōth*, before.

ब्रौठुस् *brōthus*, next year.

पथ् *pāth*, behind.

परुस् *parus*, last year (with change
of *t* to *r*).

प्रोर् *prōr^u*, belonging to the
year before last.

प्रार्थुस् *prāryus*, in the year before
last.

67. किन् *kinⁱ*, used to form **adverbs of direction from** (iv. 153) ; added to No. 55. Thus,—

ततिकिन् *tatikinⁱ*, thence ; यतिकिन् *yatikinⁱ*, whence ; कतिकिन् *katikinⁱ*, whence ? इतिकिन् *yitikinⁱ*, hence ; हुतिकिन् *hutikinⁱ*, thence.

ब्रौठ् *brōth*, before.

ब्रौठिकिन् *brōthⁱkinⁱ*, from before.

पथ् *pāth*, behind.

पतिकिन् *patⁱkinⁱ*, from behind.

दक्षुन् *dachyun^u*, right.दक्षिन्किन् *dachinⁱkinⁱ*, from the right.खोवुर् *khōwur^u*, left.खोव्रिक्किन् *khōw^riⁱkinⁱ*, from the left.तल् *tal*, below.तल्किन् *talⁱkinⁱ*, from below.प्यठ् *pyāṭh*, above.प्यठ्किन् *pēthⁱkinⁱ*, from above.

68. कनि *kani*, used to form **adverbs of direction from** (iv. 153), with No. 59. तोरकनि *tōrakani*, from there; योरकनि *yōrakani*, from where; कोरकनि *kōrakani*, whence? होरकनि *hōrakani* or ओरकनि *ōrakani*, thence.

So also we have, signifying **cause**,—

तमिकनि *tamikani* or तवकनि *tawakani*, for that reason.यमिकनि *yamikani* or यवकनि *yawakani*, for what reason.कमिकनि *kamikani* or कवकनि *kawakani*, for what reason?इमिकनि *yimikani* or इवकनि *yiwakani*, for this reason.हुमिकनि *humikani* (not हुवकनि *huwakani*), for that reason.अमिकनि *amikani* or अवकनि *awakani*, for that reason.

It is also used with words of **time** to signify **uncertainty** (iv. 154). Thus,—

अज्कनि *azkani*, perhaps to-day; पगाह्कनि *pagāhkani*, perhaps to-morrow; काल्किथ्कनि *kālⁱkyāṭhkani*, (see No. 61), about the day after to-morrow; जत्रकनि *ūtrakani*, about the day before yesterday; दहम्कनि *dahumkani*, about the tenth (lunar) day; हारकनि *hārakani*, about *aṣāḍha*.

69. पत *pat^a*, used to form **adverbs of time after** (iv. 153). Thus,—

तमिपत *tamipat^a*, after then.तवपत *tawapat^a*, after then, and so on, as in No. 68.

70. पार् *pārⁱ*, to indicate **direction from or in** (iv. 156). Cf. No. 44). Thus,—

कमिपार् *kamipārⁱ* or कपार् *kapārⁱ*, in or from what direction?तमिपार् *tamipārⁱ*, or तपार् *apārⁱ*, in or from that direction.

यमिपा॒रि *yamipārⁱ*, or यपा॒रि *yapārⁱ*, in or from what direction.

इमिपा॒रि *yimipārⁱ* or इपा॒रि *yipārⁱ*, in or from this direction.

ऊमिपा॒रि *humipārⁱ* or ऊपा॒रि *hupārⁱ*, in or from that direction.

अमिपा॒रि *amipārⁱ* or अपा॒रि *apārⁱ*, in or from that direction.

And so on. So also,—

दक्षि॒निपा॒रि *dachinipārⁱ*, from or on the right; खोव॑रिपा॒रि *khōwārⁱ-pārⁱ*, from or on the left; ब्रू॒ठिपा॒रि *brūṭhⁱpārⁱ*, in or from the front; पति॑मिपा॒रि *patimipārⁱ*, in or from behind.

From चो॒र *tsōr*, four, we have च॒पा॒रि *tsōpārⁱ* or च॒वापा॒रि *tsōwāpārⁱ*, in or from all round, *i.e.*, all four directions.

But चो॒रिपा॒रि *tsōripārⁱ*, in or from four directions only (iv. 157). As usual these nouns take the case of the agent.

71. कुन् *kun*, added to **adverbs of place** to signify **direction** (iv. 158). Thus (No. 57), तो॒कुन् *tōrkun*, in that direction; यो॒कुन् *yōrkun*, in what direction; को॒कुन् *kōrkun*, in what direction? यो॒कुन् *yōrkun*, in this direction; हो॒कुन् *hōrkun*, in that direction; ओ॒कुन् *ōrkun*, in that direction.

तू॒र्यकुन् *turykun*, even in that direction; यू॒र्यकुन् *yūrykun*, even in what direction.

Again (No. 58), त॑तु॒कुन् *tat^ukun*, in that direction; य॑तु॒कुन् *yat^ukun*, and so on.

In these last the final तु॒ *t^u* of the first element may be changed to थ् *th*. Thus,—

तथ्कुन् *tathkun*, in that direction; यथ्कुन् *yathkun*, in what direction; कथ्कुन् *kathkun*, in what direction? इथ्कुन् *yithkun*, in this direction; ऊथ्कुन् *huthkun*, in that direction; अथ्कुन् *athkun*, in that direction. With emphatic य् *y* we get, तथ्यकुन् *tathykun*, even in that direction; यथ्यकुन् *yathykun*, even in what direction, and so on.

Similarly we have,—

गाम् *gām*, a village.

गाम्कुन् *gāmkun*, in the direction of the village.

गरम् *gar^m*, a house.

गरकुन् *garakun*, in the direction of the house.

काल् *kōl*, (fem.), a river.

कालिकुन् *kōlikun*, towards the river.

वारु *wārū*, a garden.

वारिकुन् *wārikun*, towards the garden.

छर् *hyar^u*, छ्यर् *hyur^u*, or

छर्कुन् *hyar^ukun*, छ्यर्कुन् *hyur^ukun*,

छूर् *hyūr^u*, above.

or छूर्कुन् *hyūr^ukun*, towards above.

ब्यन् *bōn*, below.

ब्यन्कुन् *bōnkun*, towards below.

The suffix can also be used as a post-position added to the accusative. Thus,—

मोलु *mōl^u*, a father.

मालिस् कुन् *mālis kun*, towards the father.

माजू *mājū*, a mother.

माज्य कुन् *mājē kun*, towards the mother.

So तमिस् कुन् *tamis kun*, towards him ; यमिस् कुन् *yamis kun*, towards whom.

72. उव् *uv^u*, (fem. अव् *av^u*), signifies **composed of** (iv. 159).

Thus,—

सन् *sōn*, gold.

सनुव् *sōnuv^u*, fem. सनाव् *sonav^u*, made of gold.

म्यच् *mēts^u*, earth.

म्यच्यव् *mētsyuv^u*, fem. म्यच्यव् *mētsyav^u* made of earth.

काठ् *kāth*, wood.

काठुव् *kāthuv^u*, made of wood.

In all the above, the suffix is added to the form of the agent, but a final *a* is elided.

73. बुज् *buzy*, fem. the same, signifies **dependent on** (iv. 160).

Thus,—

लूक् *lūkh*, people.

लूकबुज् *lūkabuzy*, dependent on people ; belonging to other people.

खड् *khōḍ*, a hollow.

खडबुज् *khōḍabuzy*, dependent on a hollow ; i.e., buried in the ground.

कलय् *kōlay*, a wife.

कलयबुज् *kōlayabuzy*, dependent on a wife ; having only one relation,—his wife.

74. ल्यक^१ *lyak^u*, fem. ल्यच^१ *lēc^ū*, used with अड् *aḍ*, half, as follows (iv. 161).

अडल्यक^१ *adalyak^u*, incomplete : *e.g.*

अडल्यच^१ कोम् *adlēc^ū kōm*, an incomplete action.

अडल्यच^१ लरू *adālēc^ū lar^ū*, an incomplete house.

75. रिङ् *ring*, used as follows (iv. 162) to make **diminutives**.

अब् *ab^ar*, a cloud.

अब्‌रिङ् *ab^araring*, a slight cloud.

दूह् *d^ah*, smoke.

दूहरिङ् *d^aharing*, a slight cloud of smoke.

वाव् *wāw*, wind.

वावरिङ् *wāwaring*, a little wind.

76. लथ् *lath*, (fem.), used to form **diminutives** of words signifying breath or light (iv. 163). Thus,—

प्राण् *prāṇ*, life.

प्राणलथ् *prāṇal^ath*, a spark of life.

शाह् *çāh*, breath.

शाहलथ् *çāhal^ath*, a trace of breath.

गाश् *gāç*, light.

गाशलथ् *gāçal^ath*, a very little light.

त्रौङ् *tsōḡ^u*, a lamp.

त्रौङ्गिलथ् *tsōḡⁱlath*, a little lamp.

The final थ् *th* becomes त् *t* in declension. Thus, acc. sg. प्राणलन्ति *prāṇal^ati* (not प्राणलत् *prāṇal^ats^u*).

77. त्र् *tar* (fem.), used to form **diminutives** of words meaning cloths (iv. 164).

कपुर् *kapur*, cotton cloth.

कपुर्त्र् *kapart^ar*, a piece of cloth.

पटु *paṭ^u*, woollen cloth.

पटुर्त्र् *paṭⁱtar*.

78. चल् *chal* (fem.), used to form **diminutives**, especially of clothes (iv. 165).

कपुर् *kapur*, cotton cloth.

कपुर्चल् *kaparchal*, a piece of cotton cloth.

चटु *tsōṭ^ū*, a cake.

चचुचल् *tsōcēchal*, a piece of cake.

बुर्ज *burja^a*, a *bhurja* leaf.

बुर्जचल् *burjachal*, a piece of *bhurja* leaf.

पटु *paṭ^ū*, a tablet.

पचुचल् *pacēchal*, a piece of board.

कृण्माञ् *kr̥hnamāz*, the liver.

कृण्माञ्चल् *kr̥hnamāz chal*, a piece of liver.

79. तिलिम् *tilim*, also forms similar **diminutives** (iv. 165).

Thus कपर्तिलिम् *kapartilim*; च्चतिलिम् *tsöcētilim*; बुर्जतिलिम् *burjatilim*, &c.

It is smaller than a thing formed with No. 78.

80. रेम्फ् *rēmph* (fem.) (*vide ante*, p. 62), used to form **diminutives**, and in **pity** (iv. 166). Thus,—

शुर् *çur^u*, a boy.

शुरिरेम्फ् *çurⁱrēmph*, a poor little boy.

गुर् *gur^u*, a horse.

गुरिरेम्फ् *gurⁱrēmph*, a poor little horse.

महनिव *mahanyuv^u*, a man.

महनिविरेम्फ् *mahanivⁱrēmph*, a poor man.

चँठ *tsūth^u*, an apple.

चँठिरेम्फ् *tsūthⁱrēmph*, a little apple.

81. रेत्श् *rētsh* (fem.), indicates **connexion**, including the idea of **partition** (iv. 167). Thus,—

कपुर् *kapur*, cotton cloth; कपर्रेत्श् *kaparrētsh*, a piece of cloth.

मातामाल्रेत्श् *mātāmāl^rētsh* *chēh*, there is some slight relationship with his maternal grandfather.

82. जंड् *zand* (masc.), added to words signifying vegetables or wood, to signify **a little** (iv. 168). Thus,—

हाख् *hākh*, spinach.

हाकजंड् *hākazand*, a little spinach.

काठ् *kāth*, wood.

काठजंड् *kāthazand*, a little wood.

पोष् *pōṣ*, a flower.

पोषजंड् *pōṣazand*, a few flowers.

ज्युन् *zyun^u*, firewood.

जिनिजंड् *zinⁱzand*, a little firewood.

स्युन् *syun^u*, vegetables, meat, &c., (eaten with rice).

सिनिजंड् *sinⁱzand*, a few vegetables (not meat. If meat is included in the idea, *zand* cannot be used).

मुजि *mujⁱ*, a radish (Cf. No. 32 *ante*).

मुज्जंड् *mujēzand*, a few radishes.

83. काञ् *kāñ* (fem.), used in the same way as No. 82 (iv. 168).

Thus,—

हाककाञ् *hākakāñ*, a little spinach; काठकाञ् *kāthakāñ*, a little wood; पोषकाञ् *pōṣakāñ*, a few flowers; so जिनिकाञ् *zinⁱkāñ*; सिनिकाञ् *sinⁱkāñ*; मुज्जकाञ् *mujēkāñ*.

84. तुलु *tul^u* (masc.), also used in the same way as No. 82 (iv. 168). Thus;— हाकतुलु *hākatul^u*, a little spinach; काठतुलु *kāṭhatul^u*, a little wood: पोषतुलु *pōṣatul^u*, a few flowers. So जिनितुलु *zinⁱtul^u*; सिनितुलु *sinⁱtul^u*; मुञ्चतुलु *mujētul^u*.

We may also add आ *ā* (iv. 170). Thus हाकतुलुवा *hākatulwā*, a little spinach.

85. थोपु *thōp^u* (masc.), also used in the same way as No. 82 (iv. 168). Thus,—

हाकथोपु *hākathōp^u*; काठथोपु *kāṭhathōp^u*; पोषथोपु *pōṣathōp^u*; जिनियोपु *zinⁱthōp^u*; सिनियोपु *sinⁱthōp^u*; मुञ्चथोपु *mujēthōp^u*.

86. फलु *phal^u*, used to signify a little more especially of any kind of grain (iv. 169). Thus,—

दाञ्ज *dāñē*, paddy.

दाँफलु *dāṅphal^u*, a little paddy.

Vide ante, p. 70.

तमुल् *tōmul*, rice.

तम्लफलु *tōm^alaphal^u*, a little rice.

कर *kar^a*, peas.

करफलु *karaphal^u*, a few peas.

म्वंग् *mōng*, mung.

म्वंगफलु *mōngaphal^u*, a little mung.

So also,—

चञ्ज *ts^añ*, charcoal.

चञ्जफलु *ts^añēphal^u*, a little charcoal.

बठु *bath^u*, cowdung fuel.

बठिफलु *bathⁱphal^u*, a little cowdung fuel.

म्यच्चु *mēts^u*, earth.

म्यच्चुफलु *mēts^uēphal^u*, a little earth.

फलु *phal^u*, in the plural, means 'grains,' and is not used as a diminutive. Thus,—

दाँफलि *dāṅphali*, grains of paddy; तम्लफलि *tōm^alaphali*, grains of rice, &c.

आ *ā* may be added to फलु *phal^u*. Thus (iv. 170) बतफलुवा *bataphalwā*, a little boiled rice.

87. म्वय् *mōy* or म्वया *mōyā*, may be used to form diminutives with any of the words mentioned in Nos. 75 to 86, except kinds of wood and grain (Nos. 82 and 86) (iv. 170). Thus;—

अब्रम्वय् *ab^aramōy* or अब्रम्वया *ab^aramōyā*, a small cloud; द्दहम्वया *d^ahamōyā*, slight smoke; वावम्वया *wāwamōyā*, slight wind; हाकम्वया

hākamōyā, a little spinach (only used of cooked spinach. हाकतुला *hākatulā* (cf. 84) means both cooked and uncooked); पोषम्वया *pōṣamōyā*, a few flowers; त्जम्वया *ts^añēmōyā*, a little charcoal; म्यचम्वया *mětsě-mōyā*, a little earth; बतम्वया *batamōyā*, a little boiled grain.

88. हन् *han* or हना *hanā*, used exactly like No. 87 (iv. 170).

Thus,—

अब्रहन् *ab^arahan* or अब्रहना *ab^arahanā*, and so on.

89. बल् *bal*, is added to any word to indicate the presence of water, or a place for offering sacrifices to minor deities or spirits (iv. 171, 172, 173). Thus we have.

व्यथबल् *vyathabal*, wherever the water of the Jhelam flows. *E.g.*, (to a man going to bathe) त्त्ह कतु गत्तख्? व्यथबल् *ts^ah kat^u gatshakh?* *vyathabal*. Where are you going? (Answer) to *vyathabal*, *i.e.*, to bathe in the Jhelam.

So गंगबल् *gangabal*, name of a well-known bathing place. मारुबल् *mār^ubal*, *vide ante*, p. 67, the water of the river Mār. पखरिबल् *pōkharibal*, a tank (with water in it), name of a well-known tank. क्रीरिबल् *krīrⁱbal*, a well; आवरिजबल् *āvarinēbal*, a place where a funeral pyre is set up (always on the bank of a river); शिमशानबल् *ṣimṣānabal*, a burning ghat, (always on the bank of a river).

सबबल् *sababal*, a place where a wedding dinner party is carried on वुरबल् *wurabal*, the place where the cooking fires (*wur*) for a bridegroom's party are used; कौदबल् *kōdabal*, a brick or potter's kiln; राजबल् *rāzabal*, a burning *ghāt* (*rāz* is the superintendent of a burning *ghāt*. Hence, here used for a *ghāt*). गटबल् *gratabal*, the site of a Persian wheel. यारबल् *yārabal*, the place where water (Skr. वारि *vāri*,) is offered to ancestors; *i.e.*, according to Kāçmīrī custom, a bathing place.